

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3528.
NEW SERIES, No. 632.]

LONDON, SATURDAY, FEBRUARY 5, 1910.

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OUR CALENDAR.

SUNDAY, February 6.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. T. E. M. EDWARDS.
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSLEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDWARD D. TOWLE, M.A.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPE.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (East), Squires-lane Council Schools, 6.30, Rev. G. CRITCHLEY, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RONALD BARTRAM; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. S. BURROWS.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A.
 Harlesden, Willesden High School, Craven Park, 7, Mr. A. D. BECKWITH.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15, "Mysticism," and 7, "Social Reconstruction, Why?" Rev. C. R. W. OFFEN.
 Stratford Unitarian Church, 11, P.S.M., Mr. CHARLES READ; 6.30, Mr. GEORGE LEE.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. R. W. PETTINGER.
 Wood Green Unity Church, 11 and 7, Rev. DR. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 6.15, Rev. E. W. LUMMIS.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. WALTER RUSSELL.

GHELLENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. C. D. BADLAND, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. WILSON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
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 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
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 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
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 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. G. STALLWORTHY, formerly of Hindhead.
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HAMBURG.
 The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.
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 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

NOTICE.

The columns of THE INQUIRER afford a most valuable means of directing special attention to

CHARITABLE APPEALS.

Particulars of the exceedingly moderate charge made for the insertion of notices of this kind will be found at the foot of this page.

BIRTHS.

JELLIE.—On December 17, at Auckland, New Zealand, to Rev. W. and Mrs. Jellie, a son.
 PRESTON.—On January 20, at Elstow, Canada, the wife of Stanley Cadogan Preston, of a daughter.

DEATHS.

CHARLESWORTH.—On January 27, at 205, Brooke Road, Upper Clapton, Samuel Charlesworth, aged 84.
 HARDING.—On January 25, at Harborne Lodge, Binswood-avenue, Leamington, Annette, eldest daughter of the late W. Sextus Harding, of Harborne-hill, Edgbaston.
 ORR.—On January 25, at Airmount, Clonmel, James Orr, eldest son of the late Rev. James Orr.
 WHITE.—On February 2, at 5, Windmill Hill, Hampstead, Mary Elizabeth White (Diddy), for 49 years one of the family of the late William Arthur and Sarah Wolrich Case, aged 68.

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Advertisements should reach the Office not later than Twelve o'clock on THURSDAY to appear the same week.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

NOTES OF THE WEEK.

THE speech which was made by the German Ambassador at the dinner at the Hotel Cecil in celebration of the birthday of the German Emperor, on January 28, was very significant, and has been hailed with great satisfaction by the friends of peace. With serious deliberation, he spoke of German schemes of development in their bearing upon Anglo-German relations, and emphasised the irretrievable disaster which any rupture of friendship must inflict upon the commerce of both countries. His words had all the greater weight because he appealed chiefly to industrial considerations. "The more the interchange of products increases," he said, "the more both countries are enriched. The possibility of a disturbance of these relations is nowhere regarded with greater apprehension than in the leading centres of industry and commerce. Hence it results that, notwithstanding the rivalry, those primarily interested demand the continued existence and not the annihilation of the rivalry. In view of the high development and great sensitiveness of the modern system of credit, the increased facility for investing capital abroad, and the extensive use which is made of this facility, it is impossible to conceive the idea of the forcible suppression of a commercial competitor without the aggressor injuring himself to an almost equal extent. . . . Let us assume for a moment that England were involved in a European war. According to the opinion expressed by experts the sensitive structure of the system of credit upon which depends the strength of the London market would react gravely on the first news of such an

event, and a financial panic would ensue, which, again in the opinion of financial authorities, would result in the insolvency of the large financial institutions. In a few days values would have been destroyed to a larger amount than even a fortunate war could make good."

We hope that this very impressive argument and the assurance that "it is not in injuring one another, but, on the contrary, in aiding one another, that lies the common interest of commercial rivals," will be allowed to have their full weight, especially in quarters where a foreign competitor is generally looked upon as a potential enemy. It is often hastily assumed that the facts of the business world cut clean across our spiritual ideals, but commerce, as well as the sentiment of humanity, is creating a great federation of nations. A calm estimate of the forces which move the world shows that it is as unwise in our own interest, as it is wrong from the Christian point of view, to disturb international relations in order to injure a rival or to secure our own prosperity.

DR. DRIVER has been presented with his portrait at a meeting held recently in the Chapter house of Christ Church. Commenting on the event the *Guardian* says: "The picture has been painted by Mr. Briton Riviere, R.A., himself an Oxford man and an Hon. D.C.L. of the University, who has evidently worked upon a congenial subject, and produced not merely an excellent likeness, but a keen interpretation, treated with the fine simplicity which distinguishes his style. He has caught to perfection the knit and eager look so familiar to Dr. Driver's pupils, and the picture, which is to find a permanent home in the Professor's lodgings at Christ Church, will worthily commemorate one of the greatest of the scholars who have occupied the Chair of Hebrew in Oxford."

The Vice-Chancellor, Dr. T. H. Warren, in making the presentation, drew special attention to Dr. Driver's "reassuring influence upon religious opinion, to his success

in creating a school of younger fellow-workers—the surest evidence of a teacher's capacity—and to the combination in his character of the qualities of reverence and fire, so well brought out by the artist."

It is twenty-five years since Toynbee Hall was opened as the first of the University Settlements, and the annual report for 1908-9, which has just been issued, shows that there is no falling-off in the educational and social activities connected with it, although much of the pioneer work which it set out to accomplish is no longer as necessary as it was formerly. Many of the residents are specially engaged in public work, on the county council, borough councils, &c.; several of them have also taken part in carrying out the duties of the children's care committees, and in promoting the spirit of co-operation between workman and graduate, by lecturing for the Workers' Educational Association. "It is this spirit of comradeship," as Mr. Harvey says in the excellent report referred to, "and the desire to illumine labour with knowledge and to put study into touch with the realities of daily life, which more than any social creed is the aim of Toynbee Hall. Whether residents, associates, or students, we differ in outlook upon life, in political theory, in method of work, we are united by a bond which underlies all this intellectual difference. The work of Toynbee Hall as a whole is not to convert people to hold the same opinions, still less to belong to a single party, but rather to help men, whatever their point of view may be, to hold it with fuller knowledge and with a wider sympathy for the standpoints of others, and to bring into all classes and parties of the State a spirit making for comprehensive unity." The Sunday evening discussions on religious subjects, which have been a notable feature in the life of the Settlement since 1904, aim at "setting forth from varying standpoints some aspect of the religious ideal in its relation to the thought and life of to-day, with opportunity for frank criticism from every point of view." Among those who have opened these discussions during the past year are the Rev.

Canon Barnett (The Bond of Union), T. Edmund Harvey, M.P. (The Universal Priesthood), and the Rev. Father Waggett (Authority, Experience and Religious Conviction).

* * *

LAST week's *British Weekly* contained an article by Dr. Denney on Mr. Montefiore's recent book on the *Synoptic Gospels*. Dr. Denney makes it the occasion for advocating his well-known views, and hardly appreciates the deep psychological interest of the book, even for those who do not accept the author's doctrinal position. He concludes that it "may be of service in introducing Jews, who share the author's opinions generally, to a certain acquaintance with the Gospels, but it yields little to the Christian student." Dr. Denney thinks apparently that Mr. Montefiore reveals his negative partizanship because he expresses warm admiration for Harnack, and refers to him as "the great theologian." We feel bound to make our protest against these repeated attempts of a certain dogmatic school to belittle the greatness and significance of writers with whom they do not happen to be in theological agreement. It appears to us to be quite inconsistent with loyalty to the cause of knowledge and sound learning; and in the end can only lead to religious obscurantism.

* * *

We are informed that Mr. C. G. Montefiore will repeat his recent Jowett Lectures on "Some Elements of the Teaching of Jesus, according to the Synoptic Gospels," at Manchester College, Oxford, on Wednesdays at 5 p.m. The first lecture was on February 2.

* * *

WE regret to announce that the Rev. R. J. Campbell will be away from his pulpit at the City Temple during February. Some rest and quietness have become imperative. The midday service on Thursday was taken this week by Dr. W. E. Orchard, and on the remaining Thursdays in February the preacher will be the Rev. T. Rhondda Williams.

* * *

THE death has taken place at the age of seventy-nine, of the Rev. T. T. Munger, the author of "The Freedom of Faith," which aroused such widespread interest more than 20 years ago, at a time when criticism and the newer thought were beginning to impress themselves upon serious minds in the United States. He exercised a remarkable influence as minister of the United Church, New Haven, and must be reckoned as one of the strong liberal forces in American religion.

* * *

THE programme has been issued of the meetings of the National Council of Evangelical Free Churches, which will be held at Hull from March 7 to 10 under the presidency of the Rev. J. H. Jowett, of Birmingham.

* * *

THE annual address of the Moral Education League will be delivered on Monday, February 21, by Miss Margaret McMillan, the subject being "The Place of Imagination in Moral Education." Professor J. S. Mackenzie will preside, and also deliver a short address. Particulars as to place and time of meeting will be furnished later.

EDITORIAL ARTICLES.

THE CONGRESS OF RELIGIOUS LIBERALS.

WE give special prominence to-day to the programme of the World Congress of Religious Liberals, which has just reached us. Dr. WENDTE is a past-master in the art of making conducted travel pleasant and comfortable and infusing into the high debates of theology the gaiety of a summer holiday; and it is evident that he has spared no effort in the present instance to preserve and even enhance a deserved reputation. Many people, both in our own country and America, are likely to be beguiled by the promise of much secular enjoyment in the pursuit of serious religious duties. The programme at Berlin promises to be one of special interest, perhaps chiefly on account of the personal contact on the part of many visitors with men of world-wide reputation as scholars and leaders of thought, and the stimulating atmosphere of sympathy in common purposes and ideals. This, we believe, is the justification of the numerous international congresses which have become such a conspicuous feature in our intellectual life. They are probably almost negligible as factors in the advance of knowledge, and they provide few opportunities for the fruitful collision of mind with mind among experts. Their proceedings cannot avoid the character of a stage performance arranged for the entertainment of the spectators. The crowded time-table, the kaleidoscopic procession of men and subjects, the air of hurry and subdued excitement bewilder some minds quite as much as they stimulate others. It is in the fellowship among men of kindred tastes and spirit, the open platform protesting against all policies of exclusion, and the magnetic currents of sympathy which pass from sect to sect and from land to land that the chief benefits of the Berlin Congress will be found to consist; though we should be the last to undervalue its significance as a popular register of the aims and achievements of Liberal Religion.

From the point of view of Germany and America, the programme must be regarded as a very satisfactory one. It is almost magnificent in its inclusiveness. But the same cannot be said of the English representatives. Numerically they are weak, and they do not correspond to the strength and diversity of the Liberal Christian movement in our own country. There are numerous English scholars, many of them former students at German Universities, who would probably have responded eagerly to an invitation to take some part in the Congress. We hope that it may be possible to guard against a similar omis-

sion in future, possibly by the appointment of a small English committee, thoroughly representative of all the interests concerned. We know that our sectional Church life and the denominational labels, which often correspond to no spiritual reality, make co-operation difficult. But the title of the Berlin Congress, which we venture to hope will become permanent and official, should remove many hindrances, if there has lurked in any minds a suspicion of denominational affiliation or of desire on the part of any section to be the predominant partner.

To this inclusiveness where knowledge and theological study are concerned we adhere with all the conviction and emphasis of which we are capable. In the calm region of the open mind we are simply students and inquirers, anxious to collect facts and to observe experience. This is work of distinct value for religion, for not only does it enrich our store of material, but the very temper in which it is pursued opens new channels of mutual understanding and increases charity. We could, however, make no greater mistake than to give it any position of supremacy. It may be true, as WALTER BAGEHOT said, that England is governed by discussion, but we cannot transfer the remark to any form of vital Christianity. Indeed, we think it would be truer to say that the more eager men are to live it, the less they desire to discuss it. The present intellectual ferment is incidental to the collision of new knowledge with ancient thought, and it has tended inevitably to over-emphasise the place of the critical reason in the hierarchy of the forces of the soul. But already men, who find it impossible to live with any spiritual satisfaction in an atmosphere of suspended judgment and unlimited intellectual curiosity, are beginning to ask what is to be the end of these discussions, this clash of rival theories, these lights and shadows of the human mind which chase one another like cloud-shapes across the grass. In other words, after a period of criticism, the need of reconstruction has become paramount. Religion is crying out for a temple of love and worship, and Liberal Christianity will be judged, it will succeed or fail, not by its brilliance on the platform or in the lecture room, but just in proportion to its power to rebuild the sanctuaries of the heart and to guide men's faltering steps upon the upward way. It is in fellowship that this work must be done, with a clear mind and a dedicated heart and a will capable of the heroic audacities of faith. It is the supreme spiritual task of our day, as it is the ultimate test for religious men of the blessings of our liberty. Already longing eyes are turning away from the platform of discussion to the Church which is the home of kindred souls, where men are strengthened for the warfare with sin and trained for the beatitude of heaven.

CHILDREN'S WORSHIP.

DR. JOHN HUNTER has issued recently a small book called "Prayer and Praise for Children." It has stolen unheralded into the world in order to fill a special niche in the worship of his own congregation. For this reason it has not even the dignity of a publisher's name upon the title-page, and it may be doubted whether it will have the honour of an entry in the catalogue of the British Museum. All the same, we are glad to have the privilege of giving it a welcome, and we hope that Dr. HUNTER will consent, perhaps after some revision, which can only be suggested by actual use, to include it among the publications with which he has enriched the devotional life of the Church universal. It is a large and inclusive collection of hymns for children, compiled specially for use in worship among Liberal Christians. The atmosphere is that of the Church, not the Sunday School. They are to be sung not as opening and closing exercises, but as an integral part of a solemn act of worship in the church. They are prefaced by some simple instructions for a seemingly reverence in God's House, two beautiful orders of service, and a series of prayers for special occasions. The hymns, over three hundred in number, include many of the great songs of the Church in which the memory and imagination of Christian childhood should be trained from earliest years; and there are others by living writers, which have yet the religious associations to win in which so much of the spiritual power of a hymn resides. Dr. HUNTER has been wise in not limiting his choice to any conventional ideas of what a child's religion ought to be. Like that of grown men, the religion of children is very various in type, but it has about it the qualities of wonder and openness to vivid impression, so often lost in later years. Of far more value than the doctrines we teach are the pictures we print upon the mind and the symbols round which faith learns to grow and cling. Children feel the pathos of life and the brooding of its shy mysteries as well as its exuberant joy; and we are sure that Dr. HUNTER is following a true instinct in recognising this range of the young heart's experience and longing, and giving it for its heavenly food hymns which are rich in colour and symbolism and the unfading sentiments and imagery of the Christian year. Nothing else is likely to last so long or to go so deep, except the Gospel stories and the benediction of early home memories, and these also are symbols of the Divine tenderness and care.

We have mentioned already the close association of these hymns with solemn acts of worship. This is Dr. HUNTER's purpose. He is anxious that children's feet should throng the courts of the LORD'S House, and that they should enter with

timid gladness as those who seek the presence of their KING. For the children's worship the church should always be in fit array. Let all that is richest in the treasury of its devotion, most appealing in the mystery of its loveliness, be made ready when the children come to pray and to offer at the feet of CHRIST the first tender gifts of their love. *Ex ore Infantium*—"Out of the mouth of babes and sucklings Thou hast perfected praise."

LIFE, RELIGION & AFFAIRS.

THE FIFTH WORLD-CONGRESS OF RELIGIOUS LIBERALS AT BERLIN, AUGUST 6-10, 1910.

A FORECAST OF THE WORK AND PLAY OF THE CONGRESS BY ITS EXECUTIVE SECRETARY, CHAS. W. WENDTE, D.D.

I.

ON July 13 next the good ship *Devonian*, of the Leyland Line, will sail from the port of Boston with a cheerful company of pilgrims bound for Europe and the "World-Congress of Free Christianity and Religious Progress," to be held in Berlin, Germany, August 6-10. Many of them are accredited as delegates to this Congress, others will attend it in their private capacity. Twelve different denominations—Unitarians, Universalists, Baptists, Reform Jews, Christians, Congregationalists, Ethical Culturists, Friends, Presbyterians, German Evangelicals, Episcopalians, &c.—will be represented among the party, who, amidst diversity of opinions, will cherish the unity of the spirit and the bond of peace. For their accommodation the entire cabin space of the *Devonian*, which is a staunch and steady craft of 10,500 tons, has been reserved. Every arrangement has been made through the well-known tourist agency of Thomas Cook & Son for the comfort of the party. On its arrival in Europe, both before and after the Congress, a personally conducted tour, under the same auspices, will be made in England, Holland, France, Germany, Hungary, Switzerland and Italy. The return to Boston will be by the steamships of the Red Star Line sailing from Antwerp.

THE PILGRIMAGE.

The travel itinerary of this pilgrimage contains many interesting features. On the voyage over every evening is to be devoted to lectures, entertainments and brief services of song and devotion conducted by members of the party, which will include many talented clergymen and laymen. On arrival in Liverpool the members of the Unitarian churches in that city will tender a reception to the pilgrims and show them their city, whose attractiveness the casual visitor does not become aware of. A visit will also be made to the model manufacturing suburb, Port Sunlight. The old walled city of Chester, Warwick Castle, Kenilworth, and Stratford-on-Avon will be visited in turn. At Oxford a reception has been arranged for at Manchester College, where prominent

professors and dons will bid them welcome. Four or five days will be spent sight-seeing in London, where a reception is to be given them by the British and Foreign Unitarian Association. On Thursday, July 28, the American party will attend the noonday service of the Rev. R. J. Campbell at the City Temple. Mr. Campbell, who is to be one of the speakers at the Congress in Berlin, will receive them at the close of the exercises and invite some of the liberal orthodox ministers in and about London to meet them.

Reinforced by a goodly number of British delegates, the company will cross the North Sea to the Hook of Holland, and at The Hague inspect the treasures of Dutch art, stroll on the beach at Scheveningen, and make a brief stop at Leiden, where a committee of professors will meet them and show them their ancient university, the homes and haunts of the Pilgrim Fathers of New England, and various interesting features of Dutch life. At Amsterdam the Free Congregation, in whose spacious halls one of these International Congresses of Religious Liberals was held a few years since, will again open its hospitable doors to them. The superb collections of the Royal Museums will also be inspected.

Departing for Cologne, a picturesque railroad ride of four hours will carry them to the banks of the German Rhine. Here, under the shadow of the Great Cologne Cathedral, the "Friends of Protestant Freedom in the Rhinelands," an association of 4,000 large-minded Christians, sturdy defenders of Congregational Freedom against the encroachments of the State Church of Prussia, are to give them a warm welcome to German soil. A visit to their historic shrines of art and religion and an excursion on the Rhine are among the features planned by their hosts. The Cologne Committee is headed by Prof. H. Geffcken, an eminent German jurist and lecturer at the School of Trade and Industry; Rev. Dr. Jatho, pastor of a large Protestant Church, and Rev. G. Traub, of Dortmund, one of the most brilliant and radical preachers of Germany and a leader of the sociological movement in the churches of that country. A number of the delegates hope to find time to slip away quietly to Düsseldorf, where the housing problems of a manufacturing city have been so successfully solved. It is hoped the presence in Cologne of so large a number of foreign representatives of the liberal faith may be of some little service to these brave upholders of a free and spiritual, as opposed to a conventional and dogmatic Christianity.

HISTORY AND AIMS OF THE CONGRESS.

The next station on the itinerary is Berlin, where from August 6 to 10 the Congress is to hold its sessions. Before enlarging on its programme and personnel, a word is in order to explain the origin, history and purpose of this international federation. "The International Council of Unitarian and other Liberal Religious Thinkers and Workers" is the somewhat cumbersome name under which the Association was organised in Boston in 1899, and is still its official title. But as its Congresses for some years past have mostly been held in countries in which there are no organised Unitarian churches, and as the

members of the Association now represent some sixteen different nationalities and over thirty distinct church fellowships, each country entertaining the Congress chooses its own name for it, selecting that title which best meets its needs and represents its constituency. The last one in Boston, in the autumn of 1907, was called the "International Congress of Religious Liberals." Many readers of this article will have learned its great attendance, overflowing the largest halls and churches of the city, its interesting programme on which Dr. Edward Everett Hale, Dr. Booker T. Washington, Dr. G. A. Gordon and Mrs. Julia Ward Howe appeared side by side with eminent European divines and the dusky teachers of Asiatic wisdom. The name chosen by their German hosts for the coming meetings in Berlin is "World-Congress of Free Christianity and Religious Progress," the last term in the title being intended for an open door to philosophies and faiths other than Christian which may favour the meetings by their attendance and word. These can certainly not complain if their utterances are to be construed as signs of "religious progress"!

The articles of the Congress are few in number. Its purpose is declared to be "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

THE GERMAN HOSTS.

Four largely attended and successful Congresses have been held thus far, in London, Amsterdam, Geneva and Boston. The fifth, to be held in Berlin next summer, is the first to be held on German soil, and promises in the brilliancy of its personnel and scope of its programme to eclipse them all. True, the Association has met with heavy losses during the past year or two. Above all Professor Otto Pfeiderer, the eminent Berlin University professor and historian of religion, from the first a strong supporter of this international movement, is no more. But its welcome to Germany is most cordial, and the local arrangements promise to be thorough and satisfactory, as is customary with this most administrative and practical of nations. Four liberal Associations have united in the invitation. The first is the German Protestant Association, founded in 1863, and an important influence in the free development of Christianity in Germany. Its president, Hon. Carl Schrader, member of the German Parliament, an advanced political and religious thinker, will also preside over the International Congress. Rev. Dr. Max Fischer, pastor of St. Mark's Church in Berlin, is the head of the local committee. He was a delegate at the Boston Congress of 1907. A second Association concerned in the invitation is *The Friends of the Christian World*. The latter is a religious organ very ably edited by Professor Martin Rade, of Marburg University, who will be pleasantly recalled by those who met him and his charming wife at the Boston Congress two years ago. The subscribers to his journal, which represents the modern orthodox or Ritschlian school of theology, and is a brave advocate of political justice, religious freedom, and international peace, have formed an association to sustain the editor

and promote the principles of his paper. It is said that two-thirds of the theological professors of the University of Germany belong to this association. "The Friends of Protestant Freedom in the Rhineland," already referred to, has a duplicate in Hanover, of which the eminent theological professor at the University of Göttingen, Wm. Bousset, is the inspiring soul. Members of the so-called middle party in the German State Church, the Free Religious Congregation, and other liberal elements, are also active in the work of preparing for the Berlin World-Congress of 1910.

THE PROGRAMME.

On arrival at Berlin the delegates will proceed to their hotels. In the evening a reception to foreign delegates will bring together the representatives of many countries and creeds, whose "greetings" delivered in a dozen languages, will be necessarily brief, but by the aid of national music and the display of national flags should be picturesque. The question of language is always a serious one at international gatherings. Esperanto is not yet universally accepted as the unifying organ of expression. This Congress, by declaring German, French and English as its official tongues, and circulating at each session printed translations, prepared in advance, of the papers read, has largely solved the linguistic problem.

The next morning an excursion will be made to Potsdam, with its quaint memorials of Frederick the Great and his Court.

Sunday, August 7, will witness a great religious gathering in a prominent Berlin church, at which the service and song will be conducted by Germans according to German usage, but the three sermons will be delivered by three preachers of eminence—a Frenchman, an Englishman, and a Swiss—who will each give a fifteen-minute homily. Rev. J. Emile Roberty, D.D., of the Oratoire, Paris; Rev. Wm. G. Tarrant, of London, and a Zurich divine still to be named, will be the preachers, and discourse on "Faith, Hope, Love, these Three." This will be followed by a Communion Service to be participated in by clergy from many lands. The same Sunday evening in four large halls in Berlin four public meetings for the people will be held at which themes of social import are to be considered. The first topic will be "Liberal Christianity and Social Service," and the speakers Professor Dr. Frederick Naumann, one of the greatest orators of Germany, a member of the German Parliament, and editor of *Die Hilfe*, a Christian Socialist paper of influence; Professor Francis G. Peabody, of Harvard University; Rev. R. J. Campbell, of the City Temple, London; Rev. Elie Gounelle, a Huguenot pastor of Paris, and Pastor H. Kutter of "The Friends of the Christian World," Zürich, a man of orthodox religious faith and radical social opinions, whose writings just now are being extensively circulated in England, and the United States.

A second meeting will be devoted to "The Present Condition and Needs of Woman." Addresses are to be made by German women speakers, among them a talented daughter of the late Professor Pfeiderer. "The Nurture of Religion in the Home," "Woman's Work and Woman's Wages," "The Protection of

Motherhood," and "Woman as a Church Member," are some of the topics to be discoursed upon, while it is hoped that Mrs. Humphry Ward, of England, will treat of a theme dear to her heart, "Child Labour and Child Rights."

The third meeting deals with "The Temperance Movement Throughout the World." Professor Dr. Thos. G. Masaryk, the distinguished teacher of Sociology at the University of Prague; Dr. Hermann Herod, Lausanne, and Professor Walter Rauschenbusch, of Rochester, N.Y., will be among the specialists who are to discuss this vital question.

The fourth popular meeting is to be a demonstration in behalf of "International Peace and Amity." Four speakers of distinction, representing as many leading nations, will set forth the true principles of Christian Statesmanship. Professor Martin Rade, of Marburg, speaks for Germany; President David Starr Jordan, of the Leland Stanford Jr. University of California, represents the higher sentiment of the United States, and Pastor Charles Wagner, of Paris, will, it is now expected, be the advocate from France. The English speaker is yet to be appointed.

Thus early in the proceedings of the Congress the note of social justice and international goodwill will be sounded.

[The second part of Dr. Wendte's article will appear next week.]

THE MARTINEAU PICTURES.

We briefly noted last week the opening of an exhibition of Martineau pictures at the New Dudley Gallery, 169, Piccadilly. In a two-fold sense it is a memorial exhibition, for it gathers together a large number of pictures and sketches by the late Edith Martineau, A.R.W.S. (157 in all), together with pictures by her elder sister, Miss Gertrude Martineau, and Mrs. Basil Martineau, while the greater part of the work of all three artists here shown is devoted to the Highland scenery about Aviemore, where, for more than twenty years, Dr. Martineau had his summer home. The work of the two sisters is in water-colour, that of Mrs. Basil Martineau chiefly in oils, the exceptions being her portrait sketches of Dr. Martineau, and a more finished portrait in red chalk (174 B and C and 188), a similar portrait of Miss Gertrude Martineau (187), completed just in time for this exhibition, and a very beautiful portrait of the late Dr. Charlotte Ellaby (273), for which subscriptions are invited, that it may be presented to the New Hospital for Women.

The collection of Miss Edith Martineau's pictures, including two portraits of her father (63 and 67), present to us very happily and with considerable variety of subject the great charm of her work. The memorial notice in the *Times* last year spoke of her drawings of English and Scottish landscape and of rural life as "graceful transcripts of Nature, perhaps a little idealised," adding that they were "very much in the manner which is commonly associated with the name of Mrs. Allingham." The aptness of this remark is illustrated especially by such pictures as the "Cottage at Witley, Surrey" (7), "Austin's Farm, near Chalfont St. Giles" (73), and "The

Manor Farm, Abinger" (97). "Graceful transcripts" there are in the lovely drawings of flowers, and not least in some of the unfinished sketches. Thus, in the sketch of Hollyhocks (256) we have a pencil drawing side by side with a finished flower. Among the most attractive of Miss Edith Martineau's pictures are those from Italy, and notably the view of Florence (2), and another, rich in beautiful light, "At Menaggio, Lake Como" (53).

But it is to the Highlands that we turn in this exhibition with the keenest interest, and here both sisters, and Mrs. Basil Martineau also, have laid us under lasting obligation by the wealth of pictures in which they make us familiar with the glorious country round about The Polchar at Aviemore. Miss Gertrude Martineau, especially, has been devoted to that Highland home. Some of the most beautiful of her pictures were painted there last spring and summer, and one feels in them her deep love of the country, and rejoices in the power that can so picture it for others. It would have been very pleasant to have in this exhibition some sketches of The Polchar itself, such as that which is used as an illustration in Dr. Drummond's "Life of Dr. Martineau" (facing p. 20 of Vol. II.), but as it is, there is only one small sketch of the house, in oils, by Mrs. Basil Martineau (199). This, however, or the picture in the book, we may take as the centre, and then look round upon the scenes with which Dr. Martineau grew so familiar, and in which he found such delight, in the latter years of his life. "The Polchar" we see as a low-gabled house of grey stone, with broad, friendly roof, standing in the midst of beautifully wooded grounds. The picture does not show the delightful garden, which is hidden by the trees on the left, and it is not easy to realise that between the house and the hill beyond there is the broad valley of the Spey, with the railway line far off, running north-eastward down the valley to Aviemore, some two miles away. But such is the case, and on every side, either from the windows or from open ground close at hand, one looks out over broad spaces to the great hills beyond. Some of the meadows close by the house are seen in the first of Miss Edith Martineau's pictures, "Is it Worth Mowing?" They are the meadows belonging to the Manse, The Polchar's nearest neighbour. In the "Oatfield, near Aviemore" (210), we have a glimpse of the road which runs past the entrance to The Polchar to Loch-an-Eilan, just a mile away. This most beautiful of the lakes, with its little island, so close at hand, is repeatedly painted by both sisters. Miss Gertrude Martineau's recent picture (101) is a fine example. The splendid old fir trees, one of the glories of that immediate neighbourhood, they have also frequently pictured. The pools in the woods close by, with bog-bean and water-lilies, and other little locks, are a constant delight; and one has distant views also of the valley of the Spey, with the hills on the further side. What the great hills are of the Cairn Gorm range may perhaps best be realised from Miss Gertrude Martineau's picture of them, snow-clad in May (100). The view is taken from the high open ground not far from The Polchar, and it shows Breariach

and a shoulder of Ben Macdhuil, both well over 4,000ft. in height. Cairn Gorm itself is somewhat more to the left, and may be seen in one of Mrs. Basil Martineau's pictures (191), taken at the same time, from the same point of view. Between The Polchar and this range and the more northern Shepherd's Hill is the broad stretch of Rothiemurchus forest, with its dark firs, which form a striking feature in more than one of the pictures. Loch Morlich is in the forest, at the foot of Cairn Gorm. Running up into the fastnesses of the hills are the glens, in one of which is Loch Ennich (131) and in another the famous Larig Pass, which goes over to Braemar.

The windows of The Polchar, as seen in the picture, look towards this great range of hills. The downstairs room on the left was Dr. Martineau's study, afterwards the dining-room, the upper window in the other gable was of his bedroom, from which more of the hills could be seen over the tree-tops of the near wood. From that side of the house across the fields the road to Loch-an-Eilan is seen, and beyond it, on the right, the wooded slope of Ord Bain, the little hill nearest to The Polchar, from which there is a splendid view on every side, looking far up and down the valley of the Spey. Among the woods, hidden by rising ground, is Loch-an-Eilan itself, to which the slopes of Inchriach come down. This, with its outpost, Cadha-Mar (2,313ft.) and Carn Elrick, a shoulder of Breariach, are the peaks immediately opposite The Polchar windows, looking to the south-east.

Such is the country into the heart of which so many of the pictures of this delightful exhibition take us, and for those who care for the Martineau associations, it is a pleasure not easily to be expressed to be permitted to linger there. The exhibition is to remain open until Feb. 18.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE COLLAPSE OF LIBERAL CHRISTIANITY."

DR. ANDERSON REPLIES.

THE meaning of this title is simply this: Liberal Christianity began its course by the repudiation of the Christology of the Church, and based itself on a purely human Jesus, who was supposed to be historical. It has failed, because the purely human figure cannot be found in the New Testament records. Its monument may be said to be Harnack's "History of Dogma," and its classic may be said to be the same author's "What is Christianity?" The motive of both books is the same—that the essence of the Christian faith is not any dogma about Christ, but simply the good news about God and man made known by Jesus. Both aimed at freeing the faith from the accretions which had attached themselves to it in the course of the centuries, and at presenting it in "its simplest and most intelligible form." "What is

Christianity?" finds the essence of the faith in the teaching of Jesus, which is summed up in love of God and man.

In order to reach and maintain this position Professor Harnack had not only to set aside the Christological speculations of the Church, but also much of the teaching of Paul and the Fourth Gospel. The source of our knowledge of the Gospels is the synoptics, and especially Mark. But the Abbé Loisy shows in his "Gospel and the Church" that the same criticism which sets aside the speculation of the third and fourth centuries and the teaching of Paul and John, must be applied to the first three Gospels, and especially to Mark. He takes the weapons which Professor Harnack uses to demolish the Christology of the Church, and turns them against that upon which Professor Harnack places his chief reliance.

I think that the Roman Catholic Professor gains an easy victory over the Protestant. Those who maintain that the Jesus of Liberal Christianity can be found in the Gospels must deal with Abbé Loisy and not with me. The Abbé shows that Professor Harnack's idea of what the original Gospel was—the simple announcement of God's Fatherhood—is a pure assumption, arrived at from motives other than historical; that he interprets the first three Gospels, and especially Mark, in the light of his preferences and needs, and not in the light of the actual facts; that he attributes to Jesus ideas that seem to himself to be nearest the truth, but this the Abbé shows is not really to honour Jesus. What Jesus' ideas actually were must be determined by the texts of the Gospels, historically interpreted, and not by one's likings. The "Bible and the Bible alone" argument of the older Protestantism is not more absurd than this attempt of Liberal Protestantism to find the essence of the Christian faith in the first three Gospels, or in Mark alone.

He proves this by showing that the authors of the first three Gospels had a Christology, or a doctrine of the person of Jesus, which coloured all they said about him, just as much as the theologians of the third and fourth centuries had, or as Paul had, or as the author of the fourth Gospel had. Here, as it seems to me, the Abbé is on firm ground, for if anything is clear in the New Testament it is that the first Christians, to whom we owe the first three Gospels, were believers in the Christ. The Abbé shows that the Gospel of Mark is dominated throughout by this Christological idea.

It is admitted by Liberal Christians that accretions began to grow about the purely human Jesus before writing about him began; but when once you begin to peel off these accretions you cannot stop with those that are miraculous. Where will you stop? Before the critic will let you go you will have precious little of the life left. The assumption of the Liberal Christian is that, as Principal Forsyth expresses it, "the Pauline, the celestial Christ, succeeded in smothering for nearly 2,000 years the simple Jesus of the story, who is really (according to the assumption) the spiritual hero of the race. The supersession of the true great human Jesus by the apostolic distortion took place through the old Apostles in about a decade." What kind

of a Jesus was that who could allow himself to be imprisoned for two millenia; that even then could not deliver himself, but had to wait for human criticism to come and bring him out to the light of day?

And here comes Father Tyrrell with the same message as the Abbé Loisy, in his "Christianity at the Cross Roads." Those who would still maintain that the Jesus of Liberal Protestantism is the Jesus of the Gospels must deal, not with me, but with Father Tyrrell. It is natural for Liberal Protestants to imagine that they are brothers to the Modernists of the Roman Church, but the latter repudiate them entirely. Liberal Christianity is their *bête noir*. Why? Read Father Tyrrell's book and see. A large part of it is occupied in showing—following in the footsteps of him whom he is proud to call his leader, the Abbé Loisy—that the Christ of Liberal Protestantism is not the Christ of the New Testament. Before Liberal Christianity has a right to say a single word on this question it must answer this book of Father Tyrrell's.

"No sooner was the Light of the World kindled than it was put under a bushel. The Pearl of Great Price fell into the dust heap of Catholicism, not without the wise permission of Providence, desirous to preserve it till the day when Germany should rediscover it and separate it from its useful but deplorable accretions. Thus between Christ and early Catholicism there is not a bridge but a chasm. Christianity did not cross the bridge: it fell into the chasm and remained there stunned for nineteen centuries. The explanation of this sudden fall . . . is the crux of Liberal Protestantism."

The above arguments convinced me of the impossibility of putting a human Jesus at the beginning of the Christian development. It seemed to me that the Abbé Loisy in his "L'Evangile et l'Eglise" had gained a complete victory over Harnack and Bousset in their efforts, as Father Tyrrell says, "to strip Jesus of his mediæval regalia, and to make him acceptable to a generation that had lost faith in the miraculous . . . to bring Jesus into the nineteenth century as the incarnation of all the highest principles and aspirations that ensure the healthy progress of civilisation."

I found myself unable to accept Dr. Denney's, or Dr. Forsyth's, or Father Tyrrell's theory of Christ, and yet I was convinced that it was a Divine Being that was worshipped from the very beginning of the Christian movement, the New Testament, Gospels and Epistles alike, being witness. Here I thought I found help in Albert Kaltoff's theory, set forth in his "Rise of Christianity." The orthodox theory had failed, the theory of Liberal Christianity—of a purely human Jesus—had failed. Was there another theory? I wanted to try this other theory as a working hypothesis to see if it would fit the facts. I did not profess to originate it, nor do I rest the argument on his positions wholly or chiefly, but on what Drs. Denney and Forsyth and the Abbé Loisy and Father Tyrrell have proved—the central figure of the Gospels is not a human but a Divine Being. The New Testament is not a Liberal Christian but an orthodox book. The claim of the believers in the divinity of Christ I believe to be well founded. But whenever a Divine Being is represented as

speaking, the words he speaks have been put into his mouth by his worshippers, for, as Emerson says somewhere, "God never speaks" articulate words.

To the request for evidence for the existence of a Christos-cult prior to the beginning of our era, and that the Christian movement began with a Christos-cult, and not with the followers of a historical Jesus, I offer the following remarks:—

1. No one doubts the existence of socio-religious clubs or cults—that they bore the name of a God; put themselves under the direction of some deity.

2. Any new society or club or cult that was formed would naturally model itself on those already existing.

3. The idea of "Christos" is older than our era. The book of Enoch (date 94–79 B.C.) shows that groups of Jews discussed then what the "Christ" would do or be. The Psalms of Solomon (date about 50 B.C.) give, Messrs. Ryle and James say, "a finely conceived and fully detailed description" of "Christos," or Messiah, his times, his characteristics, when he will appear, his origin, his mission, character of his rule are discussed (Psalms of Solomon, xvii. 23–end; xviii. 1–9). The word is (Χριστός) Christos. It is applied, Charles says, for the first time to the ideal Messianic King that is to come. It is associated with supernatural attributes, Christos "exists from the beginning, sits on a throne, possesses universal dominion; and all judgment is committed to him." The title, he adds, is "found repeatedly in earlier writings, but always in reference to actual contemporary kings or priests." What is this but a Christos-cult bearing some resemblance to the numerous cults of the time? (See pamphlet by Rev. G. T. Sadler, M.A., on "The Distinction between Jesus and Christ.")

4. The churches established by Paul, or found by him already established, who was determined to know nothing but Christ and him crucified, and who, so far as we have any evidence, did not go to the Gentiles with the message that a great, purely human teacher had appeared in Palestine, look very like Christos cults. The relation which the patron deity bore to the members of the cult is exactly that which Paul represents his Christ as bearing to the members of the communities. It is not that of an external teacher to pupils. The Christ is *in* the members of the community. I need not labour this point, as I dwelt on it in the *Hibbert* article, and it must be manifest to all.

5. But to show that I am not alone in thinking that the churches of Paul were Christos cults, let me avail myself of a review of Conybeare's "Myth, Magic and Morals: A Study of Christian Origins," in the current number of *The Quest*, which, as it is not signed, I judge is from the hand of the accomplished editor. He finds himself unable to "accept the apparently straight-forward and simple solution of the origins of Christianity that seems to result from Mr. Conybeare's argument," and gives it as his opinion that the "communities that Paul found as well as founded . . . to whom he preached his view of a spiritual Christ or Messiah, revealed to him by his own ecstatic experiences," were Christos cults. (See *The Quest* for January, 1910, pp. 375, 376.

6. There has just been discovered an "Early Judeo-Christian Hymn Book." An account of it is given in the same number of *The Quest* by the discoverer, J. Rendel Harris, M.A., D.Litt.; and a critical edition of the book has just been issued by the Cambridge University Press. The book is called "Odes of Solomon." It has long been known that there was such a book. They are quoted by the Christian Father Lactantius at the beginning of the fourth century. They are quoted, too, in a Coptic book known as "Pistis Sophia," which was written in the latter part of the third century. The "Odes" go back, say the scholars who examined them, to the beginning of the second century. Dr. Harris puts them 50 years earlier still—that is, into the first century, near the fountain head for Christian practice and belief—the Palestinian Church or Judeo-Christian community. This will have something to say with regard to the question of the origin of Christianity—whether it began with a human teacher or as a worship of the Christ. The editor of *The Quest* gives it as his opinion that it is the latter view alone "which will explain these 'Odes,' though the difficulty remains as to how the 'historical Jesus' story was grafted on to the spiritual Messianist community teaching." On this latter point I think that Thomas Whittakers "Origins of Christianity" throws much light. With reference to the Odes of Solomon Dr. Harris himself says:—"Jesus is often referred to but never by name; he is the Messiah or Christ, occasionally the Lord's Christ. The Gospels are never quoted definitely, but once or twice expressions are used which can be shown to be from an Apocryphal Gospel of great antiquity; so that perhaps we ought to conclude that the writer's Gospel was an early lost Gospel. . . . On the other hand, certain Christian doctrines, like the Virgin Birth and the descent into Hades, are there in an unexpected strength of statement and degree of evolution. There does not seem to be any definite reference to a Gospel miracle, unless it should be to the walking on the sea; nor can we certainly point to any parable that is quoted from the teaching of Jesus. All of this is interesting and instructive and important: it is too early, as yet, to attempt to evaluate the facts from an apologetic or critical standpoint."

It does not seem that this book represents a Jesus community, one of the churches supposed to have been founded by the purely human teacher Jesus. It looks as if this book came from a community who worshipped Christ as a God—a "Christos cult," not from one who followed him as a man. (See *The Quest* for January, 1910, pp. 288–303.)

K. C. ANDERSON.

Dundee.

II.

DR. ANDERSON's attempt to explain Christianity as a cult or worship of Christ is really a heroic effort to save orthodoxy. He is in revolt, apparently, from the naturalism of critics like Schmiedel, and finds refuge in the old dogmatic, which, while unable to accept historically, he is prepared to take as mythology! This is to strain at a gnat and swallow a camel.

If Dr. Anderson's theory were sub-

stantiated, then we should be witnessing the death throes of Christianity instead of the labour that precedes New Birth. No religion can live merely as a symbol or myth. Denied historical reality, Christianity would never hold the future "to communicate a subtle transforming power" in the soul of man, in spite of Dr. Anderson's belief to the contrary. Mr. Upton, in his Hibbert Lectures, dealt pretty thoroughly with that contention when criticising the very similar theory of Frederick Lange. Those whom Christianity has redeemed have always regarded it as historically true. But Christianity will survive this new hypothesis as it did an earlier aberration of Strauss. One has only to turn from the hard logic and romantic suppositions of this Hibbert article to the vital narratives of the Gospels and the unreality of the whole contention is revealed. For the Gospels cannot be held responsible for Dr. Anderson's hypothesis, but rather the rigid dogmatic which will only consider his views of Christ's person—either an *ordinary* man, the "mere" man of theological reproach, or the strange God of the Creeds. Between these two positions critics oscillate, and Dr. Anderson is no exception. He agrees with more recent criticism that the simple Jesus of Liberal Christianity cannot be found in the Gospels. "Go back," he says, "as far as you can in your investigation, what you have at last is a supernatural Christ." And then, like Tyrell, in "Christianity at the Cross Roads," he sees nothing for it but the God-Man conception, only, unlike Tyrell, he denies the portrait historical reality. But are we limited to this alternative? Is there no other interpretation possible than naturalism or deification? Grant the contention of recent criticism that the figure of Jesus in the Gospels is supernatural, does that necessarily cut him off from our humanity? Is not *man*, according to the Christian view, a supernatural being in the last resort? Is not prayer essentially a supernatural relation in which God and man meet in conscious communion? "Unto everyone of us is given grace according to the measure of the gift of Christ." The gift of Christ no more sunders him from humanity than the gift of the poet or musician. We share in this divine endowment, otherwise our hope in Christ is vain. This is no surrender to the ordinary man notion, for, as Dr. Drummond finely observes, "great men are, by that very fact, not ordinary men." If we look at Christ's purity from the historical point of view, he must be classed with the very small group of men who have founded great and enduring religions; and in this very exceptional class he is pre-eminent in the grandeur of his character. . . . supreme as a revealer of the spiritual relations of man." ("Studies in Christian Doctrine," p. 307.) This conception of Christ's person does large justice to New Testament facts, and the continuous testimony of Christian experience, and renders Dr. Anderson's theory as unsatisfactory as it is unnecessary. Even if it were not superfluous, the proofs offered are splendidly inconclusive. The plea of Christ's deity from his sinlessness, based on the silence of the Gospels, is a very slippery platform. The argument to treat the story of Redemption as drama or

allegory because the story of the Fall is so interpreted, is strangely out of focus. The dogma of the Fall at the highest estimate forms no integral part of the Old Testament, whereas the facts on which the story of Redemption is founded runs right through the New Testament. Remove the one and the book remains, remove the other and there would be no New Testament. Moses bears no testimony to the vice of Adam, Samuel sheds no tears over the tragedy of Eden, and the Psalmist utters no lament at the act of Eve. All is as if it were not. But who shall separate the disciples from companionship with their Master, rob Mary of her love for her Lord, or tear the reality from the devotion of Paul? Turn those holy experiences into illusions, and we destroy not merely the New Testament, but the foundations of man's reason. The absurdity is obvious, but it needs to be driven home. Dr. Anderson's article should urge believers in a really Catholic Christianity to more positive work. For the position here clothed in philosophic dress is shared in half-articulated fashion by many who do not possess Dr. Anderson's erudition. Their doubts are born of bewilderment. Unable to believe in the old dogmatic orthodoxy, and yet finding no consolation in the naturalism of heterodoxy, which does violence to the Gospel records and offers little satisfaction to the heart's need, they come to look upon the story of the Holy One of the Gospels as a beautiful strange dream, poetry not prose, and, in popular parlance, poetry is a synonym for unreality.

Mansfield.

F. H. VAUGHAN.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE MEANING OF SIN.

SIR,—In the two articles which are meant as a reply to my letter on the question of sin and forgiveness, I find no convincing argument, but, rather, much in confirmation of my position. The articles bring out very clearly that men can be great sinners, against God, by "misusing the energies of God, attempting to make them minister to self at the expense of others." "There are secret sins in which a man may indulge." The rather wooden illustration of the captain of the steamship shows, however, that he could be blamed, held criminally responsible for the loss of his ship. He must, then, have done something he ought not to have done, might therefore have not done; or left undone something which he ought to have done; he must have had choice.

Dr. Mellone even says "these are sinful lives"—the lives of men "who never take command of themselves or realise that it is their duty to do so." I am afraid he is in a dilemma here. I do not see how you can charge a man with sin for not fulfilling something he has never realised as his duty. Certainly my doctrine of sin

does not lead me to do that. The first thing that man needs is to be taught to realise that it is his duty to take command of himself; if he does not do it after that, then I would call his life a sinful life.

I do not define sin as "consisting in deeds deserving punishment," but deeds that guiltily separate man from God, and which, in consequence, need repentance and forgiveness in order that there may be harmony between man and God; the deeds are sinful because they "hinder the increasing life of goodness in humanity," deeds which the doer ought not to have done. If such a doer could not help "expanding his individuality at the expense of the race," then, no matter how bad that might be for the individual or the race, it was not sin.

Sin, says Dr. Mellone, "lies in not being conscious of what we are doing when we ought to be and can be conscious of it." Here, surely, alternatives are present to us for choice: either (1) remaining unconscious, or (2) being conscious of what we are doing. The woman ought to have thought about what she was doing, but did not; so the doctor condemned her for making the choice of a lower—not thinking, in the presence of a higher—thinking. The woman sinned, then.

Again, "we are called to a searching examination of our conduct in its actual working on and in human society around us." Agreed. But, unless a man is conscious of the call, he cannot be expected to respond to it. But, whoever feels the call, but does not respond, is, to my mind, a sinner against man, and God.

Believing in the Fatherhood of God, as against Dr. Mellone's mere humanitarianism, I feel the need of being loved by Him, I believe He cares whether I and the rest of men are living our best lives; I believe that He "cannot treat those who have been guilty like those who have not" (Martineau); and that when I have sinned, I need His forgiveness, in order to be right with Him, not in order to have deserved punishment remitted. In spite of all the erroneous theology of the Evangelicals (I am not inclined for one moment to defend that theology, but I would see the truth underlying it), they managed to get men to feel that God loved them, cared for them, was ready by freely forgiving them to unite them to Himself and inspire them with His Holy Spirit—that is Himself—to right and good living in the future. Naturally, the preaching centred round Jesus—"Saviour at once human and divine"—which supports my idea that it is *God* we have to do with in our moral life, *His* love we need to feel, *His* forgiveness we need for our peace, *Him* we need to be at one with. Granted that "the first vital step in saving outcasts consists in making them feel that some decent human being cares for them"; but, we would never have had the Salvation Army unless the General had been able to go further, and assure them of God's love, care, and forgiveness, that the best human love was but a faint reflection of God's love for the sinner who had lost hope for himself.

I lay no particular stress on crises in the moral and spiritual life. What I am anxious about is that a man should make

a searching examination of his conduct, and, if he feels that he has not been doing the good that he ought, but evil things, that he should determine to walk in newness of life. But as this is a matter not merely human, but one with which God concerns Himself, our neglect of duty has made us sinners in His sight. Why, then, should we not be willing, humbly to acknowledge our sins to Him, feeling "our need of forgiveness to be a want more real and urgent than that of daily bread" (Martineau); in the full belief that we shall receive an answer of peace to our penitent prayer in the assurance that He has reconciled us to Himself? Nothing will inspire us to newness of life so much as this "new birth."

That sounds hollow to Dr. Mellone; it leaves him cold? What about the multitudes to whom his chill humanitarianism is no gospel, and those whom the ordinary Unitarian "gospel" leaves cold? And I am selfish, am I? because I obey a law of the spiritual world which convinces me of my need of God's forgiveness, and I open my heart to receive it! I have not to be forgiven myself until *all* are forgiven!—but what if being forgiven myself is the very best way of making me an evangelist, willing to spend and be spent in getting others to enjoy the same blessing as soon as possible? I am not then to attend to my own health, until I have got the whole town in which I live made healthy! Certainly Dr. Mellone's words here are the hollowest of all in his articles.

I do not agree when Dr. Mellone says that my doctrine of sin "leaves the individual soul face to face with the demands of infinite perfection." Let Dr. Martineau answer him. "The measure of God's claim upon us is co-extensive with the authority revealed to us, *i.e.*, with the range of the moral consciousness. We therefore strictly owe to him conformity with our own ideal. It is not His personal and absolute ideal by which we are to be tried; but His communicated and relative ideal, implanted in our humanity, so far as He has permitted it to dawn on each of us."

I can only repeat my conviction that the only salvation for the Unitarian Church is, not by the way of Dr. Mellone's humanitarianism, but by the way of Dr. Martineau's interpretation of Christianity, and teaching the reality of sin, forgiveness and assurance of forgiveness. I do not ask Unitarians to give up their Unitarianism, but to be *more* Unitarian (in their religion) than they are. They speak with pride of Dr. Martineau having belonged to them; let them show by their preaching that they belong to him; and there is vast hope for them. Evangelicalism, with its doctrine of the Fall, destroys the possibility of sin; Unitarianism, with its belief in man's childhood to God, has the right and proper basis for a working doctrine of sin. Their teaching, too, as to *how* we are forgiven, is all right. My complaint is, they do not apply these doctrines of theirs to the lives of their people and the world at large. Let it be done in true Martineau style, and "the desert will blossom as the rose."

WILLIAM WILSON.

Gateshead, Jan. 25.

SIR,—I await with warm interest Dr. Mellone's further exposition of his views on "Sin"; and the more eagerly now that I learn that they are based on the analysis of his own personal experience.

In the meantime, however, to prevent possible misunderstanding, I should like to be allowed to say that I have never said or thought that religion in all its aspects is a matter wholly between the self and God. Religion being, in my view, the worship of, and the self-surrender to, the Eternal Spirit of Love, it necessarily involves, as an essential part of its meaning, the active co-working with this self-existent Spirit in all our social relations. The pith of both religion and ethics is to be found, as I think, in the words: "Every one that loveth is begotten of God and knoweth God; for God is Love." It is the prompting of this Divine Presence in the mind and heart that is now happily leading so many earnest thinkers "to a searching examination of our conduct in relation to human society around us." The vigorous study of sociology and economics with a view to the betterment of our fellow men is, in the case of many students, a most vital element in true religion. And, I take it, that when all classes learn the basal truth that a genuine act of self-sacrificing love is something infinitely higher than mere human sympathy, and that it involves actual co-operation and spiritual communion with the eternal ground of all existence, even though, through intellectual error, the actual co-worker with God may deem himself an agnostic or an atheist; when, I say, this grand truth is fully realised people will know where to look for and to find the living God; and the cloud of scepticism which now enwraps and darkens so many souls will dissolve and vanish.

But Dr. Mellone's paper, which suggested my hastily written criticism, was not about *Religion* but about *Sin*; and, what I maintained was that sin, *i.e.*, resistance to the promptings of Eternal Love, is a matter wholly between the soul and God. In the present day, when so much want and suffering is around us, the eternal and self-revealing God gives different mandates to different souls; to many He says, Give liberally of your goods to meet the crying needs of the brothers and sisters around you; to others, Put forth all your intellectual energy to discover, if possible, the real and removable causes of the great ailments which afflict society; to others, Do your best to apply in actual practice the methods which wise theorists have discovered; to others He says, You have the gift of prophecy, use it faithfully and courageously, so as to make many minds and hearts aglow with self-forgetful love, and to awaken a saving shame in the multitude of cold and selfish souls. Now, whenever any one of these individuals to whom the immanent Eternal Love makes its appeal shirks more or less the divine task to which it feels itself called, it thereby *sins*. But when, and where, and how far, each particular soul has proved itself unfaithful to the divine voice within is, at least so it seems to me, intimately known only to the individual soul and to the indwelling God with whom, sooner or

later, all wilful and persistent sinners have painful converse—a period of suffering and self-reproach which, if my conscience tells me truly, is, in one aspect, retributory, though doubtless its main purpose and final result is the renewal of spiritual life and the fresh opportunity which it opens for the soul's harmony and co-operation with the Eternal Spirit.

CHARLES B. UPTON.

Littlemore, near Oxford.

BOOKS AND REVIEWS.

THE DIVINE MINSTRELS. By August Bailly. Translated by Major Ernest Barnes. London: Philip Lee Warner. Pp. 271. 5s. net.

It is the vogue of this "Life of St. Francis of Assisi with his Companions" in France which justifies its appearance in an English translation. It is not a book of historical research, and it adds nothing to our knowledge. It is an attempt to reproduce the primitive Franciscan spirit in a narrative in which history and fancy are closely intertwined. The author has won a certain success in this most difficult task, and the translator has given his work a pleasant English dress, simple and archaic enough to preserve the illusion. And yet these modern romances of the saints seem more native to the French mind, and to require the French tongue to preserve their sentiment. The *Vie de Jésus* should be read in Renan's matchless prose, in which the very cadence of the words is an essential part of his meaning. Readers who have learned to wander at will among the early records are not likely to spend much time over modern attempts to reproduce the primitive manner. The hand of the copyist betrays itself on almost every page in his glosses and embellishments. M. Bailly relies for his material largely upon the stories of the *Fioretti* and his own knowledge of the topography of Assisi. The stories, perfect in themselves, have nothing to gain by being amplified, especially where the friendship between St. Francis and St. Clare is concerned—a subject which they touch with such *naïveté* and grace; while the fanciful love episode between Orlando and Simonetta is bizarre and unconvincing. This is not the only case in which M. Bailly sins against historical possibility. Nor is he quite immaculate as a guide, though he has infused a good deal of local air and colour into his pages. Readers who know Assisi will wonder how St. Francis could pass up the steps of the Duomo and then turn to look down on the people, and they will not picture San Damiano as lying in the plain, though it is lower down the slope of the hill than Assisi itself. There are many beautiful pages in M. Bailly's book, and he has seized and expressed some of the secret of the Franciscan spirit; but his success would undoubtedly have been greater in the field of pure romance, where he would not provoke comparison with the treasured book of Little Flowers or the heavenly radiance of the Mirror of Perfection.

THE SIGNIFICANCE OF INDIAN NATIONALISM. By H. M. Howsin, with an Introduction by Dr. V. H. Rutherford, M.P. A. C. Fifield. 1s. net.

We are gradually coming to see that, largely as the result of our own influence, and the dissemination of Western ideas of freedom and self-government, the East is proving capable of working out her own salvation in an unmistakable and effectual manner. It is futile for the most sceptical to deny this after what has occurred in Japan and Turkey, and Miss Howsin shows us, in her brief but admirable statement of the claims of Indian Nationalism, that in seeking to throw off the yoke of foreign autocracy, and rise to that position in the Empire which was described by Mr. Asquith at the Colonial Conference when he referred to the great self-governing colonies, all patriotic Indians should have the support and approval of England in their struggle for independence. In her historical sketch she makes it clear that this independence would be nothing more than the rightful restoration of an ancient heritage of honour to a people with great and noble traditions, and a still stronger case is made out on the grounds of the religious consciousness, which gives to the national movement a vast spiritual significance. Miss Howsin does not propose to "analyse the character of British policy towards India," as such a discussion would be, of course, entirely irrelevant to the consideration of claims "which are altogether independent of and unaffected by the quality of foreign rule in itself." She believes, with John Stuart Mill, that "no intention, however sincere, of protecting the interests of others can make it safe or salutary to tie up their own hands. By their own hands only can possible and durable improvement of their circumstances in life be worked out." Acting on this belief, she tries to prove that India is justified in the desire for freedom, which is already beginning to change her long-suffering attitude towards her rulers.

LIFE ON GOD'S PLAN. By the Rev. Hugh R. Macintosh, Phil.D. London: Hodder & Stoughton. 5s.

IN sermons of whatever kind it is the spiritual and devotional note that tells most in the long run for the uplifting of the "hidden life of the soul," and for the help given to the right direction of conduct, that absorbing three-fourths of life. It is this note which characterises, pre-eminently, this volume of sermons, in which the author's insight into the deep things of religion is well brought out. In "Life Hid with Christ" there are some fine passages of mystic experience and thought. In "God's Use of Sin," the thoughts, the very phrasing, will strike a quick response from every soul that has known the haunting pain of sin, the burning pain of penitence. The hidden life with Christ, the meaning of sin, and the life of prayer are crucial things; and in the sermon on "Steps in a Miracle," prayer is treated in the finest way. Indeed, it is not often one meets with such a helpful and heartfelt outpouring as in the passage on Ejaculatory Prayer. When all this has been said, we must add that the rest of the matter does not appeal to the other parts of our nature. The *thinking* is often

quite conventional. Original ideas do not occur. The framework of the theology is not presented in the thought of the day. There is an old-fashioned arrangement, too, in the mode of the sermons that is not attractive, and sometimes a popular catchword or illustration spoils a passage, and makes good work commonplace.

Our Lady of the Sunshine is the poetical title of a little volume edited by the Countess of Aberdeen, as President of the International Council of Women. It is a series of letters giving impressions of the meetings held in Canada last year, written by one of the delegates from each country. Women workers everywhere will find it interesting reading. It has often been said by the critics of the Woman's movement that there is among women a fatal incapacity to combine in large numbers, as men do; for instance, in trades unions. Let us hope that this little book will get into the hands of the unbelievers, so that it may help in the killing of a very stupid superstition.

MR. RONALD JONES, Chairman of the Executive Committee of the Boys' Own Brigade, and the Rev. John C. Ballantyne, hon. sec. and treasurer, have produced an illustrated booklet which gives a breezy account of the summer camp at Sandhills, Deal, in 1909. The daily occupations of the lads from "reveille and dress for parade 6.30 a.m." to the after-supper "sing-song," are briefly indicated, and the reproductions of photographs which show us how life is lived under canvas are excellent. The booklet was originally published as a Christmas gift book for the boys and officers of the brigade from Mr. Ronald P. Jones, but in the belief that it will be of interest to a wider circle, it is now issued at 3d. and may be obtained either from Mr. Ballantyne, 25, Wansley-street, Walworth, or from Mr. B. C. Hare at Essex Hall.

WE have received the first volume of the *Sunday School Quarterly*, edited by the Rev. J. Arthur Pearson. (London: The Sunday School Association, Essex Hall. Pp. 192, 1s. 6d. net.) It contains a great variety of articles intended to aid teachers in their work or to discuss critical problems of Sunday School organisation and method. We welcome every effort for intelligent reform in the Sunday School, for raising its standard of efficiency and giving it a more definite religious objective in the light of modern needs. Perhaps some teachers will feel that the *Quarterly* hardly pays sufficient attention to systematic instruction and sound Biblical knowledge, in other words that it is a little too miscellaneous to meet all their requirements, but this is a matter which can be tested by experience and remedied without much difficulty in future numbers.

PUBLICATIONS RECEIVED.

From MESSRS. BLACKWOOD & SONS:—Thoughts on Modern Mysticism: Rev. P. Hatley Waddell, D.D. 3s. 6d.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Prayers for Church and Home. 1s. net.

MR. C. W. DANIEL:—Tolstoy's Emblems: Collected by Walter Walsh. 6d. net. Power

and Prosperity: L. M. Messenger. 1s. 6d. net. Suggestions for Increasing Ethical Stability: M. E. Boole. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Corstable's Sketches in Oil and Water Colours. 5s. net. Aspects of Christ: Rev. W. B. Selbie, M.A. 6s.

MESSRS. OTTO SCHULZE & Co.:—Comparative Religion; a Survey of its Recent Literature: Louis Henry Jordan, B.D.

MESSRS. SHERRATT & HUGHES:—The Chatham Hospital and Library: Albert Nicholson. 2s. 6d. net.

MR. T. FISHER UNWIN:—Gambetta. Life and Letters: P. B. Gheusi. 12s. 6d. net. The Conquest of Consumption: A. Latham, M.D., and C. H. Garland. 4s. 6d. net.

Contemporary, Nineteenth Century.

FOR THE CHILDREN.

PYGMIES AND GIANTS.

A LITTLE boy once said, in a school examination, that David slew Goliath with some pedals which he had in a handkerchief. He could not have listened very carefully, to mistake "pebbles" for "pedals." And did he suppose that bicycles were used in David's time?

We are sometimes told that the dangers and temptations in our way are like giants—like Goliath, and the giants in "Pilgrim's Progress"—but I think, when we first meet them, they are more often like pygmies, and are then even more to be feared. Giants can be seen and heard a long way off, but pygmies may be quite close to you, and you may hardly know it.

The pygmies were little people who lived on the banks of the Nile. They were so small that it took them a long time to cut down a stalk of corn, and they did it with an axe as if they were cutting down a tree. When Hercules lay down amongst them, they set up ladders against his legs, and climbed into the cup which he held in his hand. They were not afraid, even of him. There is something like this in "Gulliver's Travels." Gulliver was beset by the Liliputians before he fell in with the giants, the Brobdingnagians. When he was asleep they swarmed up his sides and tied him with ropes, and fastened his hair to the ground, and yet they were so small that twenty of them could stand on his hand at the same time. So it is with dangers and temptations; it is the little faults we have most to fear, because they are little, and because they are many. "Take us the foxes, the little foxes, that spoil the vines." The little foxes creep in where the bigger foxes are kept out.

The Ten Commandments deal with very big transgressions—Murder, Theft, Falsehood, Covetousness, and so on. They are the giants. The little faults which tease us when we are young have much smaller names. They are the pygmies. Let us put them in two rows, and we shall see them better:—

PYGMIES.	GIANTS.
Little Tempers.	Passion.
Little Tricks.	Stealing.
Little Fibs.	Lying.
Little Wants.	Covetousness.
Little Hurts.	Cruelty.
Little Fears.	Cowardice.
Little Boasts.	Pride.
Little Idlings.	Sloth.
Little Grumbings.	Discontent.

For fighting such foes as these, slings and swords are of no use. David the giant-killer was more than once beaten afterwards by temptations which were too strong for him. Peter, with a sword in his hand, was the boldest of the apostles, but afterwards he was the weakest of them all. The cock crowed, and he remembered. I have read somewhere that the cock became a weathercock, and was set up on church-spires, in order that we might all remember. That, then, is what you have to do. The giants are not yet in sight, but the pygmies, if you look, you can see any day.

E. P. B.

MEMORIAL NOTICES.

MR. S. CHARLESWORTH.

ON Thursday, January 27, Mr. Samuel Charlesworth died at his home in Upper Clapton, within a few months of his eighty-fifth birthday. His wife, who was some five years his senior, died in 1902. Together they had long laboured to extend the blessings of that Unitarian Christianity to which they had been led in early life. Mr. Charlesworth was born, we believe, on Tyneside, and his wife was one of the converts of the renowned Rev. George Harris, whose memory sheds lustre on the annals of the Church of the Divine Unity, Newcastle. To this congregation both belonged, and as secretary for five years Mr. Charlesworth rendered valuable service in a cause which he had espoused after most careful thought. Later he was connected with the Upper Chapel, Sheffield, and on his removal to London, about 30 years ago, he attended at New Gravel Pit, Hackney.

Mr. Charlesworth was a journalist of high ability, and was for many years connected with the local press in Newcastle, and later at Truro and Stockport. For 15 years he was a regular "leader" writer on the *Sheffield Daily Telegraph*. Endowed with a remarkably clear mind and retentive memory he brought to his duties also a keen sense of responsibility, which rendered all he wrote worthy of serious attention. His wife—they had no children—admirably assisted his work; being a quick and sagacious critic of current literature, her gleanings furnished him with many a theme and illustration. In 1878, shortly after the founding of the *Christian Life*, Mr. Charlesworth began to write for that journal. In 1883 he became definitely associated with the late Rev. Robert Spears (also a Northerner) in its editorship, and up to a year ago he continued to contribute leading articles. A man of steady, methodical habits, he could never be hurried, but taking his own time and subjects his output was remarkable alike for its regularity and good quality. Some of his writings have been preserved in pamphlet form, and it is worthy of note that quite recently the B. & F. U. A. issued an essay by him in which he deals with the subject of "Sin: its Psychology," in a very fresh and suggestive way. A letter which appeared in our columns only last week well illustrates his point of view. He was a diligent student of theology, the influence of Channing being paramount with him. In personal habit he was gentle, courteous, unaffected, and yet held his own ground with quiet

tenacity. Blended with his beautiful devoutness was a keen, though unobtrusive, capacity for mirth, and to the last he was an ardent Liberal in politics. Formerly he was a lay-preacher, specially acceptable where his type of Christology was no hindrance to the communication of his gracious moods and enlightening information. A hymn from his pen finds a place in the Essex Hall Hymnal. A true gentleman, an honest worker, a faithful Christian, he has well earned a place in our records.

It is interesting to recall that recently Mr. Charlesworth gave to the Unitarian Home Missionary College the very generous donation of £300; and it is understood that he has bequeathed the bulk of his thrifty savings to the Ministers' Benevolent Fund. His illness was of the shortest, being but for a few hours. On Tuesday his remains were buried at Abney Park, where Principal Gordon, who conducted the service, paid an eloquent tribute to his memory.

MR. H. P. COBB.

WE regret to announce the death of Mr. Henry Peyton Cobb, who for some years represented the Rugby Division of Warwickshire in the House of Commons. Mr. Cobb came of a banking family at Banbury, but he was also related to the Peytons of Birmingham. He received his early education under the Rev. Samuel Bache, at Fairview House, Hagley-road, and at the Edgbaston Proprietary School. An enthusiastic Liberal of the old type, he won the seat for the Rugby division in 1885, defeating Mr. J. Darlington by 1,334 votes. He accepted Mr. Gladstone's Home Rule views, and in 1886, with Mr. M. C. Buszard as his opponent, retained the seat by 478 votes. Mr. J. W. Galloway, of Manchester, was Mr. Cobb's opponent at the 1892 election, but Mr. Cobb again proved successful, this time by 688 votes. At the next election Mr. Cobb retired, and Mr. Corrie Grant, who was the Liberal nominee, lost the seat to the Hon. R. G. Verney. Mr. Cobb resided at Wealdstone House, Harrow Weald, where his death took place at the age of seventy-four.

MR. JAMES ORR.

THE last rites of interment were paid on January 27, at Rathronan, near Clonmel, to the remains of the eldest son of the late Rev. James Orr, who for nearly fifty years had officiated at our place of worship in that town. Engaged all his time with farming labours, necessary at first to eke out his father's income, whereupon to rear a family and help some of them to professions, James Orr (junior) had little scope for aught else than the steadfast, kindly, cheerful attention he gave to the demands of devotion upon him. Some years ago he was attacked by heart disease, but until the close of last summer he never failed, if at all able, to be present in his place of prayer. Those who, as supplies, have visited Clonmel, will remember his disposition to do all in his power to make their stay a very agreeable one. He passed away on the 25th ult., but for a long period previous had been looking for release from increasing infirmities. Rev. G. H. Vance, the retiring minister, of Dublin, officiated at the grave, and Dr.

G. Orr, of Ballylesson, near Belfast, attended with many neighbours to testify their sincere respect. Three sisters, Rev. R. J. Orr, and a brother in Australia, are left as survivors.

MRS. EVERSHED.

"LIKE a shock of corn, fully ripe," there passed away on Friday, January 28, one who had enjoyed almost a century of existence. In Mrs. Helen Maria Dendy Evershed both the Billingshurst and Horsham congregations lose a faithful friend and supporter. Some part of her early life was passed in Surrey, many of whose romantic stories were gathered by her brother, Walter Cooper Dendy, into that now scarce volume "Legends of the Lintel and the Ley." She assisted in a school which was conducted by the Rev. Thomas Sadler, at Horsham, and in mature life married her cousin, John Dendy Evershed, with whom she passed over three decades of her happy prime at Billingshurst. Here she was a most constant and punctual attendant at the little Meeting House, and her welcome was among the pleasant experiences at all the anniversary tea meetings for many years. Soon after her husband's death in 1891 she came to reside in Horsham; her carefully planned life included regular, periodic social calls on her various friends, and Sunday after Sunday found her in her accustomed seat at the chapel, which she "thought it a privilege to attend." After about three years, however, an illness deprived her of the power of walking, and for the past 14 years she has been the occupant of one room. Very rarely has her cheerfulness deserted her, and many a busy worker has found there a quiet haven of restfulness. Her little treasures gathered about her—a pair of gloves which the Queen had worn, her aunt's housewife, miniatures of her father and mother, the Dendy family tree, telling how her forbears could be traced to the early part of the fourteenth century—all these she delighted to show her visitors. She was glad she was born in less active times than these; people lived too fast and had too many duties outside their homes now. Yet her interests were both wide and deep; lovers, marriages and children gave her perennial pleasure, and though at the age of 96 one has outlived almost every contemporary, there are many friends to miss one who so fully realised the Dendy motto: "I look back without regret."

MEETINGS AND SOCIETIES

NATIONAL CONFERENCE OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

A MEETING of the committee was held at the High Pavement Schools, Nottingham, on January 28. The President (Rev. H. E. Dowson, B.A.) was in the chair. On account of the inclement weather and much illness, the attendance was somewhat smaller than usual.

Among other business the following matters were dealt with:—

The sub-committee appointed to co-operate with representatives of the B. & F.U.A. committee and of the Minis-

terial Fellowship in revising the list of ministers in the Essex Hall Year Book reported the results of the revision, and also that the new departure had proved most successful. It was agreed that, so far as the Conference is concerned, the same arrangement be continued, and the representatives were reappointed.

The report of a Conference of Representatives of the committees of the B. & F.U.A. and the National Conference was presented and ordered to be entered on the minutes.*

The committee on the Supply of Ministers presented the following report on the methods by which it might fulfil some of its functions:—

(1) The committee would promote the advancement of suitable candidates for the ministry. It would take steps to bring the ministry as a vocation for young men from time to time before the churches at the meetings of local associations and similar gatherings; and would correspond with ministers and others in different parts of the kingdom. It would advise concerning the preparation of young men who have not received any kind of public school training, and would put them in connection with some one who could aid their studies.

(2) It would receive and consider applications and advise candidates as to the facilities offered by the several colleges, and commend them as students for the ministry.

(3) For candidates who satisfied the authorities of the several colleges, and who in specific cases required additional aid beyond the ordinary college bursary, the committee, with the help of the usual trust funds, and the means indicated in Section 4, would provide assistance.

(4) Students who might be unable completely to fulfil the conditions prescribed by the colleges for bursaries, but might still be deemed suitable for ministerial work, and capable of profiting by a course of study in any of the colleges, should be aided by the Board out of a fund partly raised by private subscription, and partly contributed by the churches of the district from which any such student might be drawn. The colleges should then be requested to receive such students "free to lectures" on the foundation of the committee for supply. The committee would receive reports from the colleges year by year concerning the progress of students, aided by the committee, and would be able ultimately to promote their settlement in suitable fields of work.

This report was received and approved.

The President, the Rev. Dr. J. E. Carpenter, and Sir J. W. Scott, Bart., were requested to represent the Conference at the meeting of the International Council at Berlin in August.

The following motion by the Rev. Joseph Wood was agreed to:—"That in view of the instruction given to the Committee by the Conference at the Bolton meeting to take into consideration the proposals of the President (Rev. J. Wood), together with any others that might be made for the better organisation of our churches, and, in consultation with the local associations, to prepare and present a plan to the Conference—a sub-committee be appointed to enter on the immediate

*This Report we hope to give in full next week.

consideration of the above, and to report to this committee as to the next step to be taken with a view to carrying out the instructions of the Conference.

The sub-committee consists of Revs. E. D. Priestley Evans, Henry Gow, Chas. Peach, Joseph Wood, Messrs. John Harrison, W. Byng Kenrick, Grosvenor Talbot, with the president and secretary.

The next meeting of the committee will be held in London at Whitsuntide.

MANCHESTER—FIRST CIRCUIT CHURCH.

THE much debated principle of the Circuit Church is being put to the test by an interesting experiment in Manchester. The congregations at Upper Brook-street, Broughton, Chorlton, and Urmston have joined together to form the first Circuit Church, and they started out on their new adventure appropriately with the opening of the New Year. Pending the appointment of a second minister, the Rev. Charles Peach is in charge of the circuit with such ministerial help as he can from time to time secure. It is, however, an essential principle of the new undertaking that the former exclusive reliance upon ministerial services shall give place to a large infusion of lay help. It is deliberately desired to correct the assumption that the preaching of the Gospel is the business of a professional class, and that it invariably demands a professional training. It is desired to give a large opportunity for the freedom of prophesying, and to this end lay preaching will be an important feature in the circuit.

From the outset care is also being taken to guard against mistaking the circuit for a mere grouping of churches. It is one Church meeting in several places. There is a joint Circuit Committee and, to a large extent, there is a common circuit fund. United meetings and services and inter-congregational visits have already become realities, and it is hoped that they will continue and grow. These are helping to bring home the reality of the Circuit Church to all its scattered members. Such a gathering was held at the Brook-street centre last week. There was a crowded attendance, and the whole gathering glowed with the real warmth of fraternal affection. It is too soon to say anything more now, but the experiment may mean much to the life of our congregations, and the lessons learned will be reported to THE INQUIRER as we go along.

The Circuit Church was inaugurated by a consecration service held at the Upper Brook-street Free Church. The singing was led by the united choirs, and the service was conducted by the ex-President of the National Conference, the Rev. Joseph Wood. Speaking of the new undertaking, he said:—

"We are met to-day that we may bid God speed to an experiment which makes a new departure in the history of our Free Churches. It is an experiment in co-operation. One weakness of our Free Churches has been their too self-absorbed existence. In emphasising the need for personal conviction and personal inquiry they have exaggerated a truth of priceless value in itself—individuality. But no truth is altogether true unless it is a balance with other truths. Taken alone it is like some employment which wonderfully develops the muscles of the right arm while it leaves those of the left arm feeble and flaccid. Individualism and collectivism are co-relative truths standing out against each other, not in antagonism, but in the most complete harmony of movement and interchange of functions. The individual needs the support of the community. The community needs the particular faculty of the individual. So it is with churches. We need each other. We cannot stand alone. We have rightly made much of breadth, freedom, variety. But these things lose half their value unless we seek them in fellowship, so that they become an experience of the common life of our churches. Our scattered churches have diligently sought breadth, freedom, variety, and have been suspicious and jealous of interference. Nevertheless, it turns out that breadth, freedom, variety are more surely found and secured in union with others than in solitude. The

voluntary coming together of neighbouring churches into one fellowship; all the members animated by one spirit, joining hands to hold each other up, uniting their forces not only or chiefly for self-preservation, but that they may do a more effective work for the world, this is in accord with the modern spirit, which sees that in every sphere of life and activity the individual is a "part and portion of a wondrous whole."

THE SOCIAL MOVEMENT.

THE Labour Exchanges, established by the Central (Unemployed) Body for London, were on February 1 taken over by the Board of Trade. The work of these exchanges grew rapidly, and a much greater measure of success was attained by them than is generally known. A great improvement has been observed in the quality of the workers registering, as well as an increase in their numbers, and the proportion of situations offered for which suitable workers are found is steadily rising. For the year ending June, 1909, there were 177,979 applications as compared with 136,409 for the previous year, and 34,666 situations offered by employers as against 27,937 for the corresponding period. It is noteworthy also, that in December, 1909, 3,832 places were filled out of 4,447 offered, or 86 per cent. These figures show that the Exchanges are being increasingly used by employers and employed. In some cases, as at Greenwich, firms display a notice (we wish every firm would do likewise) that men are only taken on through the Exchanges. On the other hand, the Trade Unions officially recognise some of the Exchanges, and in 15 districts keep their "vacant book" at them. In some cases, too, the buildings are used for Trade Union meetings, a practice which we could wish to see followed, as many Trade Unions have no place of meeting but the public house, and must pay not a sum of money, but a "wet rent" for the privilege. Large numbers of Trade Unionists, especially the leaders, strongly object to this, and would only too gladly avail themselves of any place of meeting where their members would be less open to temptation. It will be remembered that the director of the new National Labour Exchanges is Mr. W. H. Beveridge, late Chairman of the Central (Unemployed) Body's Committee for Labour Exchanges, and author of "Unemployment: A Problem of Industry," which is perhaps the best monograph on the subject, and by its very title suggests the new point of view.

Useful voluntary social effort in this country is very largely crippled for want of funds. Particularly is this the case with institutions which occupy themselves with the compilation and dissemination of reliable social statistics, based on careful and impartial investigation. Obviously, work of this kind can only be undertaken by skilled hands, must be continuous, and involves expense which is often too great for the meagre and irregular contributions of private generosity. The Hungarian Government is now organising at Buda Pest a Social Museum, which will collect, register, and publish information with regard to all forms of Social Service, and will also exhibit, where possible, models, photos of workmen's dwellings, &c. The museum will be divided into seven departments, (1) Infant Mortality, giving also statistics of child labour; (2) Tuberculosis; (3) Alcoholism; (4) Housing; (5) Industrial Welfare Work; (6) Dangerous Trades and Workmen's Insurance; (7) Safety Appliances. Those who wish to specialise on the study of one particular subject or to obtain information upon it, can do so in a room devoted to the purpose. As "Progress" from which these facts are obtained, remarks, it is remarkable that a comparatively poor country like Hungary is willing to bear the expense of this necessary work, while we, with our great wealth, are unwilling as a nation to meet the cost of effort which is becoming more and more necessary in view of the importance which all parties in Church and State attach to Social Reform.

In the recently published life of Dr. J. B. Paton, of Nottingham, the fact is recorded that

in 1900 he founded the Boys' Life Brigade, followed by the Girls' Life Brigade in 1903. According to the latest returns, there are now 16,000 members of the former, and 3,000 of the latter, with a great accession of new companies every year. The distinctive feature of the Brigades is that they are life-savers. They do not handle dummy rifles, but splints and bandages and stretchers; they are taught what to do in cases of drowning and fires. Side by side with it all is the much-loved cap and uniform, together with the discipline and organised drill. The aims of the Boys' Brigade are:—

"To lead our boys to the service of Christ; to train them for an active, disciplined, and useful manhood; and to promote habits of self-respect, obedience, courtesy and helpfulness to others, and all that makes for a manly Christian character." Each company must be attached to some religious community, and receive specifically religious training. The Girls' Brigade has similar aims "to awaken in our girls a sense of their responsibility in life, to help them to make the very best use of their powers of body and mind, and so to train them to be capable and useful women. The discipline of the Brigade will encourage habits of punctuality and promptitude, self-respect, courtesy and helpfulness to others; physical drill of various kinds will develop the body, and lessons in first aid, sick-nursing, and life-saving will impart knowledge requisite in times of emergency. The Bible-class and the personal influence of the officers will, it is believed, induce the girls to consecrate all their powers to the service of God."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Convalescent Homes.—The two convalescent homes maintained by the Manchester District Sunday-school Association have now been reopened after the Christmas vacation. Red Cross, the older of the two homes, is situated at South Shore, Blackpool, and it is intended for children under fourteen years of age. Applications for admission to this home should be sent to Mr. F. J. Shirley, 68, Claremont-road, Pendleton, Manchester. Barleycrofts, the other home, is at Great Hucklow, near Buxton. It is reserved for lady teachers and elder girls. Application for admission must be made to the Rev. C. Peach, 68, Richmond-grove, Manchester. Specially recommended guests are admitted during the winter at the reduced charge of 5s. per week, which includes conveyance to and from the railway station.

Ballyclare.—The annual congregational reunion was held in the meeting house on January 25. There was an excellent attendance, larger than on any similar past occasion, and the bright and comfortable meeting house was nearly filled. The programme in the evening consisted of the cantata "Under the Palms," by Hezekiah Butterworth, the music by G. F. Root, which was admirably rendered. Miss Ethel Knowles, Miss Nelson, Miss Hogarth, Mr. Knowles, Mr. Monks, and Mr. Forsythe sang the solos with taste and feeling, and the three junior sopranos, Misses M. Nelson, J. McClean, and C. Knowles, performed their parts very creditably. A novel element in the programme which awakened great interest and delighted everyone was the production of a chorus by an invisible choir. Mrs. Fielding distributed the prizes to the Sunday-school scholars, the prizes being provided, as in former years, by Mrs. Bulmer and Mrs. A. Logan. Much credit is due to Mr. and Mrs. Fielding for the good work they are doing in Ballyclare.

Bootle Free Church Literary and Debating Society.—On Tuesday evening the Rev. H. D. Roberts, of Hope-street, Liverpool, gave an account, very delightful and much appreciated, of "Some Personal Experiences in Italy." The Rev. H. W. Hawkes, the president of the society, was in the chair. There was an audience of some sixty people, who filled the small lecture hall.]

Bridgend.—The Unitarian Chapel, Bridgend, known as the Old Meeting House, one of the oldest Nonconformist places of worship in South Wales, has been renovated and partly reconstructed, and the re-opening services were held on Monday night. The Old Meeting House was originally connected with the Nonconformist causes established in the Bridgend district by the famous Rev. Samuel Jones, M.A., rector of Llangynwyd, who was ejected from his living in 1662 under the Act of Uniformity. The Rev. Samuel Jones, after his ejection from the Established Church, conducted services at his home, Brynllwarch, and at Cildendy, Coytrahen, the residence of his father-in-law, Mr. Rees Powell, high sheriff of the County of Glamorgan. He died in 1697, and was followed in the pastorate of these causes by Rees Price, of Tynton, who had been trained in the Academy conducted by the Rev. Samuel Jones, at Brynllwarch, which afterwards developed into the Carmarthen Presbyterian College. Among the early pastors was the Rev. Rees Price (named above), father of Dr. Richard Price, the celebrated philosopher. In the graveyard of the Old Meeting House is the tomb of Mr. Walter Coffin, who was one of the earliest pioneers of the South Wales coal trade, and who won Cardiff for Liberalism in 1852. Mr. Coffin's grandmother was a daughter of the Rev. Rees Price and sister of the renowned Dr. Richard Price, and he was a trustee and a generous supporter of the cause at the Old Meeting House and at Bettws.

Brighton.—The first social gathering of the year is made the occasion for inviting members of the congregation and other friends to meet the minister and his wife and the officers of the church for friendly intercourse. This "at home," held on Wednesday, Jan. 26, was most successful in bringing together old members and new, and some representatives of other liberal religious societies in the town. Excellent music was provided by Miss Fuller, L.R.A.M., Miss Ada Wilson, L.R.A.M., and Miss Burgess. Tasteful decorations and promptly served refreshments added to the enjoyment. A hearty welcome to visitors was expressed by Sir Thomas Fuller, K.G.C.M., and Rev. Priestley Prince.

Clifton: Oakfield-road Church.—On Friday evening, Jan. 28, the Rev. John Gamble, vicar of St. Mary's, Leigh Woods, gave an interesting lecture on "Books and How to Read Them," to the members of the Congregational Society. Mr. Philip John Worsley presided over a good attendance. Mr. Gamble treated his subject under three heads. The choice of books, why we read, and how to read. Individual temperament accounted for a reader's selection of books. Some people ordered their books as they did their candles or eggs, having little or no taste in the matter. A great amount of valuable time was given up to magazine and periodical literature, which was only of transient interest, and soon forgotten; consequently the great books of the world were neglected for the contemporary books or magazines of the day, week, or month. There was no obligation on the part of a book-lever to read a modern book which everyone was talking about for many of such passed completely out of circulation in five years or less. The lecturer contended that we read in order to live. The art of reading enabled a man or woman to attain a greater fulness of life. As to books of permanent value, the judgment of the world did not often err in this respect. A strong point was made of the reading of history, ancient and modern, as without a knowledge of this subject it was impossible to understand events which were happening to-day, or would happen in the future. In appropriate terms, Professor Sibree proposed a vote of thanks to the lecturer. Mr. H. Vicars Webb, in seconding, thanked Mr. Gamble on behalf of the members of the "Charles Lamb" Fellowship who were present.

College Chapel, Stepney.—A large number of scholars and parents assembled at the annual tea party on Friday last in the rebuilt school-room, and were entertained afterwards by a party of children from the Sunday Schools of Avondale-road, Peckham, and Lewisham. The Rev. G. Carter is announced to preach the re-opening sermon in the chapel on Sunday evening next, February 6. Special music will be rendered,

and it is hoped that friends interested in the chapel will attend the service.

Douglas.—The fourth lecture of the series organised by the Missionary Conference explanatory of Unitarian doctrine, was delivered by the Rev. M. R. Scott, of Southport, on "The Unitarian Views of Heaven and Hell," to an audience of 108. A few names were given in towards forming a Unitarian Reading or Discussion Circle.

Guildford.—Miss Mary Taylor, daughter of the late George Taylor, J.P., twice Mayor of Guildford, has kindly consented to act as treasurer, Mr. Howard J. Page, Deputy Constable for Surrey, having resigned that office on account of increasing public duties.

Leeds: Mill Hill Chapel Appointment.—The Rev. Charles Hargrove writes as follows in the "Mill Hill Chapel Record" for February: "The Rev. Matthew R. Scott has, after mature deliberation, accepted the unanimous invitation of the congregation to come to Leeds as my colleague in the ministry, but out of consideration to the Southport church he has asked to defer his engagement to October, so that they may not be without a minister during the summer season. It is very gratifying to me to be assured that when I have completed my seventieth year I shall not be long without a fellow worker whom I myself first chose and proposed, and whom all the congregation have approved. I would, of course, have preferred that he should come to us sooner, but I gladly assent to the delay in the hope that it will be an assurance to our good friends at Southport that, though we are robbing them of their minister, we do it with the utmost goodwill, and trust they will find a worthy and efficient successor. They could not, and did not expect to keep such a man for very long, and they will, we hope, admit that he will be of more service to the cause, which is theirs and ours, in a great centre of industry like Leeds than he could be in Southport." It is also stated that the new organ, which Miss Bulmer so generously offered to give to the chapel in memory of her parents, has not yet arrived; but the choir committee, to whom in consultation with the donor the business was committed, have not been neglectful of it. After much consideration it has been decided to give the contract to Messrs. Norman & Beard, of Norwich and London, who have accepted it at a figure well within the margin allowed.

Liverpool: Hope-street Church.—"The Monthly Calendar" is a bright number, and gives evidence of great activity in all the branches of the life of the church. A particularly interesting series of evening addresses on "Present-Day Problems in Religion and Philosophy," and indirectly "Sociology," is announced. Among the subjects to be dealt with are "The Change in the Scientific and Aggressive Attitude towards a Spiritual Interpretation of the Universe: the 'Natural' and the 'Supernatural'"; "Modern Thought and the Historical Jesus"; "Jesus and the 'Christ Cult'"; "Present-Day Psychological Movements," and "The Personal and Social Applications of a Spiritual Interpretation of the Universe."

Liverpool: Mill-street Domestic Mission.—A meeting of members and friends was held recently at Mill-street to congratulate Mr. Anderton on his thirty years of faithful service in connection with the Liverpool Domestic Mission. A handsome testimonial in the shape of a grandfather's clock was presented to Mr. Anderton, and there were many expressions of the esteem in which he and Mrs. Anderton are held by all who know them.

Liverpool: Rathbone Literary Club.—On Friday, Jan. 28, 1910, a lecture on "Oliver Goldsmith" was given by Mr. J. W. Bell, Col. Goffey, J.P., presided. Mr. Bell said that Goldsmith's works possessed the great quality of lucidity so much praised by Matthew Arnold, and read many charming and faithful descriptions of persons and places from "The Deserted Village," and "She Stoops to Conquer." An interesting discussion followed, which was introduced by the Chairman, and continued by Rev. M. Watkins, Mr. Ellsden, and Mr. Miller. Finally a hearty vote of thanks to Mr. Bell was carried.

Luton.—At the recent meeting the Committee of the London Provincial Assembly agreed to supply Luton congregation with preachers for three months. The services for

the last two Sundays have been conducted by Mr. W. Russell and Mr. T. Gale respectively. The topics of their sermons were "The Enthusiastic and Practical Elements of Christian Life" and "Jesus, the Brother Man." Hopes are entertained of establishing this new movement on a permanent basis.

Newcastle-on-Tyne: Church of the Divine Unity.—A very successful meeting of the Congregational Society was held on January 24, one hundred and fifty members being present in spite of the inclement weather. Mr. Otto Levin, J.P., took the chair, and explained the object of the gathering. He said the worshipful side of their congregational life was being well developed; a spirit of friendliness was also abroad among the members, but the minister and others have felt for some time past that more opportunities for fellowship should be sought. Meetings, at which representatives of the societies growing up in their midst were present, would enable them to confer together on their work. The Rev. A. Hall said that the Committee and he in calling the meeting had three objects in view. First of all, they were desirous of strengthening the bonds of fellowship between the worshippers. Then they felt that their religion should reach beyond their own borders, and that they ought to deliberate upon those social movements which were seeking to uplift the lives of the masses. In the third place, it was necessary that the members of the different institutions of their church should meet in friendly intercourse. There was always the danger, which happily had not shown itself in their church, of different societies pursuing their own interests exclusively, and instead of being helpful influences to the church, actually becoming disintegrating forces. In connection with some of their churches were branches of the Social Service Union, League of Unitarian Women, Young People's Guilds' Union, and Laymen's Clubs. They hoped to combine some of the qualities of all these in the society they proposed. Ald. Affleck proposed that such a society as the one suggested should be formed. Mr. Stewardson, the Revs. A. G. Peaston and W. Wilson also spoke, and it was resolved that for the present there should be no officers, but that the minister and the Church Committee should arrange the meetings from time to time. There would be from four to six gatherings during the winter months.

Southport.—At the annual meeting of the Portland-street congregation held recently the resignation of the Rev. Matthew R. Scott was received. In his letter announcing his intention to accept the offer of the co-pastorship of Mill-hill Chapel, Leeds, he spoke of the hesitation he had felt in accepting the invitation. He had been particularly happy in his work at Southport, and the loyalty of the council and congregation had been all that any minister could desire. He considered, however, that the work in Leeds was great and pressing, and he should not like to think that he had shrunk from the more difficult post because he had been so happy in Southport. In leaving he would have none but happy memories connected with Portland-street. The consideration of the resignation was rendered easier by an intimation which Mr. Scott had made that he would probably be able to stay at Southport until the end of September, thus completing nearly three years' ministry. In a resolution accepting the resignation with deep regret the congregation expressed the wish that they could retain his services, but recognised that he was accepting a call to a more important service and a wider sphere of influence. They placed on record their deep sense of the value of his services, his devotion to the work of the congregation, his happy relations with its members, his spiritual earnestness and exceptional pulpit abilities. They welcomed and gladly accepted the offer of his services until the end of September.

Stalybridge Unitarian Church.—The annual meeting was held at the close of the evening service on Sunday, January 30. The report and financial statement both showed progress was being made at Stalybridge. We closed the year with 213 members as compared with 203 the previous year. The juvenile membership roll, inaugurated in 1908, now numbers 21, as compared with 17 the previous year. The attendances at the church, morning and evening, show a marked improvement, being larger than for several years past. In connection

with the day school, two meetings of the congregation have been held during the year. Long discussions took place at these meetings, and finally it was agreed that the congregation were willing to raise the amount necessary for the proposed alterations to meet the requirements of the Board of Education on the understanding that when such alterations were completed the school should be taken over by the Local Education Committee for a term of years at a rent to be mutually agreed upon. This proposal has been laid before the local authorities, and the reply is that the present schools (which are all church schools) could absorb the scholars at present attending Hobhill day school, 470 in number. Word has been received from the Board of Education that the school will not be recognised as a day school after April 30, 1911, if the alterations are not completed. The trustees have no objection to the alterations being done, provided the congregation, with or without outside help, are prepared to raise the necessary amount required—£800 to £1,000.

Todmorden.—At the monthly meeting of the Women's League, held on Tuesday evening last, Mrs. Fred Hollimake presided over a good attendance, whilst an admirable address was given by Miss Smithies, of Rochdale, on "The Modern Child: What we are Doing for him." A short discussion followed. At the close a hearty vote of thanks was given to Miss Smithies for her interesting address, moved by Miss Newell and seconded by Miss Holt.

Tunbridge Wells.—We understand that the Rev. G. B. Stallworthy has accepted a cordial invitation to take charge of the congregation for the next twelve months. He will begin his duties on Feb. 6.

Walthamstow.—The annual meeting of the congregation was held on Monday, Jan. 31. Though for various reasons the attendance fell a little short of what was expected, the proceedings were marked by great heartiness and a spirit of hopefulness for the future. The congregation has lately become affiliated to the London District Unitarian Society, and in consequence the meeting was presided over by Mr. Wilson, the chairman of the Committee of the District Society. The secretary, Mr. Morris, presented an admirable report, and the treasurer's balance-sheet was satisfactory. Mr. Wilson, in moving the adoption of the report, congratulated the congregation on the way in which they had held together during a difficult period, and the Rev. John Ellis, in seconding, spoke in similar cordial terms. Addresses were subsequently made by the Rev. W. H. Drummond, on behalf of the Provincial Assembly of London and the South Eastern Counties, and the Rev. J. A. Pearson, representing the London District Unitarian Society.

West Kirby.—All who have taken interest in the movement to found a church at West Kirby will be glad to hear that a great step forward is about to be taken there. Services were commenced in January, 1906, by Rev. H. W. Hawkes at the Public Hall in Grange road, and latterly in the Lower Tynwald Hall, near the railway station. But this accommodation will soon be no longer available, and the question of housing the youthful but vigorous congregation has had to be seriously faced. Thanks to the zeal and energy of Mr. Hawkes, there has been no delay in taking a decisive step. A very convenient piece of land, close to the Public Hall, and only one minute's walk from the railway station, has been leased, and shortly an iron meeting room of suitable dimensions and of agreeable aspect will be placed upon it. The organ which hitherto has been in use in the Domestic Mission in Bond-street, will be purchased and transferred to this building. Mr. Hawkes is about to relinquish his residence at Waterloo and make his home at West Kirby. He will thus be able to devote himself more entirely to the larger duties which will now devolve on him. The members of the congregation have given promises towards the cost of the building amounting to about £130, and an appeal will shortly be issued, asking all in the Liverpool district who sympathise with the movement to meet the adverse balance, which will probably amount to something over £200. It is to be hoped that this sum will be cheerfully subscribed, so that the new movement may start free of debt.

NOTES AND JOTTINGS.

WE learn from the *Universalist Leader* that Dr. Hunter, of Glasgow, is about to make a tour in America. He will probably arrive at Boston on April 17, and during the next two months it is hoped that he will visit all the centres of Universalism.

THE Association of University Women Teachers, which has a membership of over two thousand, says the *Guardian*, has had a very successful year. There is an effective registry connected with the Association, through means of which close upon two hundred appointments have been obtained for members at good average salaries. For instance, fifty non-resident posts were obtained at a salary of £120, while other appointments carried with them salaries up to £200. Miss Tuke, Principal of Bedford College, succeeds Miss Janet Case, of Gorton, in the presidency.

Mr. JAMES MILNE, writing in the *New York Times*, estimates the circulation of "Gladstone's Life" as 130,000. Forty thousand copies were sold in the two-guinea edition, 50,000 in the ten-shilling, and 40,000 in the five-shilling edition.

RADIUM banks (says the *Hospital*) already exist in Paris, Berlin, and New York. It is now reported that one is to be established in London, and will be opened in the course of the year in the Cavendish Square district. Its object will be to amass radium and lend it, on deposit of a banker's guarantee, to medical and scientific men, who may need it for treatment of cancer and other cases. Its price now is about £20 a milligram.

AMONG the legends circulated as excuses for the trade in "osprey" feathers, says a writer in *Bird Notes and News*, is one to the effect that these feathers are used by the bird to line its nest and are taken thence by the plume-hunter at the end of the nesting season. This ingenious notion is, of course, adopted from the history of eider down, but considerably improved upon in the process. The eider duck plucks the soft down from her own breast in order to line the nest, and to envelop and keep warm the eggs during incubation; the down is collected forthwith by the fowling of the district, whereupon the bird strips herself still further for the benefit of the precious eggs. This is not perhaps particularly pleasant for the bird, but the story is at least a credible one, even if it were not substantiated by familiar knowledge. The improved version of the egret-hunter must, however, form a considerable trial of faith even to the most credulous, since it sets forth that the egret plucks the long train of feathers from its own back for the lining of the nest; and that these slender delicate plumes, after having been entangled for weeks amid rough sticks and trampled upon and soiled by a family of young birds, are extricated by the plume-hunter for the adornment of my lady's hat! Yet this is the statement made by that eminent apologist of the trade, Mr. Leon Laglaize, and the "nest-feather" has found its way into the worthy company of the "moulted plume" and the "artificial osprey."

Healthward Ho! is the name of Mr. Eustace Miles's new quarterly, which has been started in order to keep those who are interested in the subject of food reform and physical culture in touch with the best ideas that can be gathered on the subject. The editor reminds his readers that the mind must come first, and that ideals are the primary necessity; but the body must be rendered capable of supporting the mind effectually, and every effort must be made to improve the general environment and increase our mental and physical efficiency.

OVERHEARD at tea at a children's party: Dick (aged 4½): I'm a Socialist.
Host: Oh, are you? Then you must give everybody a share of your bun all round the table.

Dick: Oh no! I'm a Liberal Socialist.

UNITARIAN HOME MISSIONARY COLLEGE.

NOTICE is hereby given that the ANNUAL GENERAL MEETING of Subscribers, adjourned from January 26, 1910, will be held at the **Memorial Hall, Manchester**, on Wednesday, February 9, 1910, the Chair to be taken at 7.30 p.m.

BUSINESS:

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers and Committee for 1910. Sir EDWIN DURNING LAWRENCE, Bart., has accepted nomination for the office of President, and will be present and address the Meeting.
3. Re-election of Jubilee Memorial Fund Committee with a view to the completion of the Fund during the present year.
4. Votes of thanks, &c., including vote of sympathy with the retiring President, COLONEL PILCHER, in his illness.

The attendance of subscribers and friends of the College is earnestly requested.

By order of the Committee,

EDWARD TALBOT, } Hon. Secs.
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